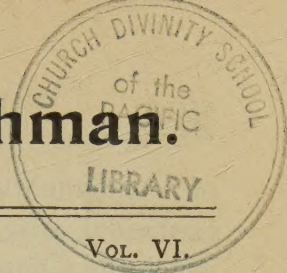


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THE SIGNS OF THE TIMES.*

By the Very Rev. the Dean of Durham.

"Ye know how to discern the face of the Heaven: but ye cannot discern the signs of the times."—ST. MATTHEW xvi. 3.

1.—In these half-rebukeful, half-wondering words the Lord addressed His religious contemporaries, the Leaders of the ecclesiastical world of His day. They will serve to introduce the subject on which I propose to address you this afternoon, when in response to your invitation, I preach the Terminal Sermon of your Society. That subject is in all thoughtful Christian minds, and moves men to eager, or faltering, or confident, or melancholy speech as their temperament and knowledge and point of view may suggest. We may state it as a question. What is the religious meaning of this fearful conflict which still, after so many months of sanguinary warfare, enwraps the world in a mantle of blood and tears? What (to use a sacred phrase, full of solemn suggestiveness) is the Spirit saying to the Churches by this unparalleled calamity? How ought we to read the signs of the times here and now, we who believe that, above the storm of war and the anguish of peoples, there lives and reigns One, Whose immutable and prevailing Will is Righteousness, and Whose essential character is Love? All of us, I suppose, are members or ministers of some organized Christian Church. What does the crisis signify for our ecclesiastical position, and future?

It seems everywhere to be agreed that the situation in which the world now stands constitutes a grave indictment of those Churches which claim to represent in human society the truth as it is in Jesus. Some, indeed, would not hesitate to go further, and to frame not so much an indictment as a sentence

* A Sermon preached in the Chapel of Bishop Hatfield's Hall, Durham, on the 1st Sunday in Lent, Feb. 25th, 1917, to the Members of the Durham Inter-Collegiate Christian Union.

of condemnation. The state of Christendom, locked in fratricidal strife, disproves the truth, or the power of the Gospel which the Churches have proclaimed. They say with Matthew Arnold of the Saviour,

"Now He is dead, far hence He lies
In the lorn Syrian town;
And on His grave with shining eyes,
The Syrian stars look down."

Perhaps, however, there is some exaggeration in such an attitude, some misconception, even some injustice. Men's imaginations are stirred by the vast scale of the present conflict, by the novel horrors of the warfare, and the unprecedented mass of the slaughter and destruction. But mere increase of scale implies, or at least need imply, nothing more. It proposes no new moral problem, and invalidates no old belief. We are now seeing in the crowning instance of War the effect of the two factors which are perhaps the most decisive conditions of modern civilization, viz., the immense size of modern communities on the one hand, and the amazing facility of communications on the other. We were beginning to perceive how formidable were the consequences of these factors in the sphere of commerce, where the sinister figure of the multi-millionaire had risen threateningly on the horizon, corrupting churches and communities, and filling the eyes of the young with the basest of ideals. We were just suspecting how potent would be the effect on institutions and creeds of the dismaying rapidity with which ideas can now be communicated, and public opinion formed and transformed. We were beginning to ask ourselves anxiously what machinery was accessible for checking the activities of the syndicated press, and the subsidised agitation, and the organized interest. At every turn we were being brought to these new factors—the immense size of modern communities, and their swift and complete intercommunion. Now we see what War must mean in the modern world, a tragedy which cannot be localized, which cannot be conditioned by humane conventions or formulated laws, which changes the very natures of men, and transforms their science into an

instrument of malediction. It argues nothing against the Christian Churches that they could not foresee, and cannot control this new monster of modern War, cosmopolitan, demoralized, and scientific.

The facts do undoubtedly propose a new problem, but they neither suggest an indictment, nor justify a condemnation.

2.—What is this new problem which the tragical circumstances of our time are proposing? How are we to discern rightly the signs of the times?

In this dreadful time what is the Spirit saying to the Churches? No individual could without arrogance attempt to answer such questions. The true answers will be perceived slowly, and formulated gradually; but at least it may be worth while for us to direct our thoughts to the subject, and perhaps to realize what must be the directions in which finally the problem must find a solution. Would it be excessive to say that we are called to witness the passing of a Kosmos, that is, the violent breaking up of that world-order, national and industrial, which grew out of the older cosmopolitanism of Christendom, and which is disclosing even in its passing the potency of a new cosmopolitanism, richer, more complex, and more stable than itself? If, owing to the conditions which now prevail, the human race must perforce feel, think, move, suffer, as a whole, then the older organisation, which presupposed rigid political isolation, sharply divided types of society, mutually incompatible interests kept in some sort of equilibrium by diplomatic expedients, is plainly obsolete, and can only be perpetuated at the cost of grievous confusion and loss. The nations are in the position of shipwrecked travellers, thrown together by a sudden disaster into an undesired and intimate fellowship. They perforce discover common needs, and common interests. They perceive that the case is thus with them that they must either agree to live together in harmony, or perish at one another's hands.

This aspect of the War, as disclosing the close-knit unity of civilized society, and the failure of its inherited frame-work to

express and secure that unity, is generally recognized. The Statesmen of the Allied Nations have given frequent and most impressive utterance to their consciousness of the inadequacy of the international system, which has permitted, nay in some sense compelled, this tragedy. It is commonly agreed that the gigantic sacrifices of the conflict can only be justified by such a reconstruction of the civilized world as shall render such tragedies improbable, if not impossible, in the future. The phrase of the recruiting platforms, "We make war to end war," sums up the deliberate purpose of reflecting men in all the Allied Nations, and goes far to provide a reasonable basis for the fighting.

3.—This inadequacy of system is not confined to men's secular concerns. The Churches also are stricken with the same malady. They also are perpetuating past phases of religious experience, and discovering that the modern world has moved beyond them. It is no doubt for many a hard saying, but it is none the less a true one, that ecclesiastical organizations are necessarily modelled on the secular polities, in connection with which they must needs fulfil their appointed task. This parasitic character of the Churches may surprise, and even disgust, enthusiasts, but it is not incapable of reasonable explanation. The existing Churches of Christendom took historic shape in order to bring the Religion of Christ the more effectively to bear on human society. Accordingly, they conformed very closely to the social and political arrangements under which men were actually living. On no other terms could they have had access to human society. The Churches of Christendom carry their history on their face, and to the trained eye of the disinterested student, they disclose the times and place of their shaping. Their explanations and excuses are always in the past, but their justification must always be in the present. Contact with men is the result and reward of conformity to their social systems; and without such contact the Church must needs fail to influence them. To this reasoning there are two types of objector. The advocates of

Divine Right on the one hand; the Sectarian on the other. The first, refusing resolutely the verdicts of history, postulate a Divinely-ordered system, authoritative and immutable, to which men at every phase of social evolution must conform themselves. They aspire to set up on the earth a visible Empire of Christ, into which all men shall be brought, and which will finally absorb all the functions of society. By anticipation they describe their system as "Catholic," and fix the essence of religion in obedience to the Hierarchy. The Sectarian takes the opposite course, gives up the attempt to recover the world as a whole, and limits his efforts to the ever-shrinking fellowship of the Sect. These rivals, however, do severally express truths, though in perverted forms; and these truths have not always been given due prominence by Christian men, though they are important, and may not be ignored with impunity. The Catholic does at least assert the world-wide range of Christ's Redemption, which the Sectarian tacitly, if not openly, contradicts. The Sectarian does at least refuse to merge Christ's Religion in the general stream of social tendency. Now universality and distinctiveness are difficult notions to hold in combination, but neither can be left out of count. Their correlation, indeed, must be no more than provisional and temporary. When the Redemption is complete, the distinctive will have become the universal. The Church and the World will be identical, for "The Kingdoms of the World will have become the Kingdoms of our Lord and of His Christ."

4.—Now it follows properly from what has been said, that the new internationalism which shall secure the comity of peoples, and protect civilization from the suicidal madness of war, must have its religious counterpart in a new Catholicism which shall secure the fellowship of Churches, and protect Christianity from the suicidal madness of denominational competition. This necessity appears to be very generally admitted, but its implications are not very clearly perceived in some quarters. The Catholicism of the Future cannot possibly

be merely an enlarged version of the Catholicism of the Past. It will be a different thing, built on different conceptions, and aiming at a different objective. Protestantism, men say, is dead. The War discloses and registers the fact. National Churches in the old sense cannot exist in a society divided and secular. Sects are an absurdity in a society which reads the past, and interprets the present in terms of historical science. One thing is certain. Christianity must reflect the new consciousness of solidarity which inspires the modern world. In some effective and cognizable form the Christian Church must be Catholic. It is an easy thing for unscrupulous or unreflecting men to make play with old names, and avail themselves of old prejudices, in order to proclaim the belated vindication of that Catholicism against which Protestant Christianity was a vehement and reasoned revolt. More careful and candid consideration will correct this facile reading of the situation. The old Catholicism stands precisely in the position of the old Imperialism. Both are crude anticipations of something fuller, richer, and more permanent. Protestantism is dead in the same sense and measure as Catholicism is dead. The long warfare of the Reformation cannot end in the victory of either combatant. If Christendom is ever again to be religiously united, it will have to be on the foundations which History bequeaths. The last four centuries have been creative, even more than destructive, in the History of the Christian Religion. A Church which is genuinely Catholic, and therefore qualified to be the spiritual Mother of modern Humanity, must include within its treasury all the gains of Christian experience, and deliver a message which omits no fragment of the Spirit's teaching. Like the "householder" in the Gospel the Catholic Church of the Future must "bring forth out of its treasure things new and old."

5.—When, with these general conclusions in mind, we contemplate Christendom as it is revealed by the Great War, two facts beyond all others arrest our gaze. On the one hand, we see the practical unimportance of the Christian

Churches; on the other hand, the general acceptance of the Christian morality as indispensable to civilization. I need not expend many words in demonstrating the first. It is manifest, and universally proclaimed. Where the Church advances the loftiest claim, and binds Christianity most closely to its own system, there precisely the practical weakness is most noticeable. The Papacy, which represents the ecclesiastical claim at its highest, stands to-day more morally discredited than at any time since the sixteenth century. But the Papacy differs only in the measure of its failure from other Christian organizations. Nowhere in Christendom do the Hierarchies lead the nations. For good or for evil they do but echo the public opinion of the hour, commonly exaggerating its distinctive features. The conscience of modern Christendom does not find in the ecclesiastical systems received from the past, its natural organ of expression, nor does it seek from them the moral direction which it needs. I cannot now attempt any explanation of this fact; I must content myself with stating it.

6.—If, indeed, the practical unimportance of the organized Churches, Catholic and Protestant, stood alone, it would be difficult, nay, I apprehend, it would be impossible, to avoid a conclusion so depressing as to affect even our Christian Faith; but, happily, this fact, so full of sinister suggestion, does not stand alone. There is another fact to be reckoned with of a very different character. The War has revealed a Christendom, largely severed from Christian professions, generally disregardful of the Christian hierarchies, which yet is, in some deep and important senses, profoundly and even passionately Christian. Everywhere (except of course within the sphere of German control) as well in the combatant as in the neutral nations, the character of the War has been recognized instinctively as a conflict waged by the scientific paganism of Prussia against the Christian conceptions of human nature, and human intercourse. It is perhaps the case that within the neutral countries there are interests (commercial, aristocratic, and dynastic), which favour the German cause, but without exception,

as we are informed, the masses of the people are warmly sympathetic with the Cause of Christian Civilization. Take as a familiar and impressive indication of this, the pictures of the Dutch Painter, Raemaker, which have been exhibited recently in London, and have been extensively reproduced throughout the world, wherever German influence does not prevail. The pervading assumption of these remarkable pictures is that Christianity is being attacked and insulted. Again and again Humanity is represented in the Person of Christ, and His Words are employed to express the violated conscience of civilized Mankind. Even more impressively we have seen the same attitude disclosed in the case of the officers and men in all the Armies now fighting against Germany and her Allies. On all hands there is an exaltation of spirit, a turning away from the baser traditions of warfare, a consciousness of moral purpose, a crusading temper, which have had no parallel in modern war. I do not wish to exaggerate. The religious revival in the trenches, which has been reported, may be less significant than the Chaplains, eagerly on the watch for signs of religious concern, have supposed ; but the volume of evidence as to the behaviour of officers and men, the letters which have been received from the fighting fronts, the conversations with men in Hospital and elsewhere, all indicate a hold on fundamental Christianity, firmer and more intelligent than we had ventured to believe possible in men who had made no profession of Christianity at home, and in some cases had lived as if they had been totally indifferent to the Christian claim. Christendom, it seems, is filled with unregistered Christians ; and the Communicant rolls of the Churches do not include the names of Christ's most devoted followers. If in all this there is an anomaly which can hardly be contemplated without disturbance and regret, there is surely far more comfort than distress in it.

Our self-esteem as Churchmen may be humbled, but our confidence as Christians must needs be increased, by this new and unexpected demonstration of the hold which the Gospel has secured upon the consciences and intellects of the People.

7.—Would it be excessive to draw the inference that the Catholic Christianity of the future will be less dependent on official systems than in the past; that the political questions which have divided, and still divide, professed Christians will fall into a position of secondary importance, and that far more significance will be attached to that morality which the general conscience acknowledges to be Christian? Herein, indeed, the Church would but be reverting to the precedents of her first days, when discipleship implied rather a manner of life than a creed or a formulated system. The Person of the Master will take again the central prominence, from which the controversies about creed and system had seemed to dispossess Him. In striving to fashion their lives, in the home, in the places of business, in the high places of politics, in the holy places of religion, on the principles of Jesus, Christian men of all ecclesiastical descriptions and of none, will become conscious of a deep-seated and operative agreement, before which the alienating traditions of denominationalism shall shrink and pass. The principles of Jesus are the principles which visibly governed the Life which the Evangelists have pictured, and which found utterance in words, so pregnant and potent that the long history of Christianity has but served to disclose their reference, and to demonstrate their wisdom. "One is your teacher; all ye are brethren," said the Lord to His disciples at the first; and still the order thus suggested must be followed. First, the deliberate acknowledgment of the Master as the true Teacher of men, and then the recognition of fraternal fellowship. The obstinate controversies about types of doctrine, and systems of discipline, and forms of ecclesiastical polity, will lose their alienating power, and cease to affect the thoughts and actions of Christian men, not because the long polemic has worked out to a conclusion in some surrender or triumph, but because there will have risen upon the landscape of life the Sun of Righteousness, in whose bright Light the flickering candles of the libraries and sanctuaries will have ceased to lighten. "In His light we shall see light," and shall walk securely as in the day.

THE SPIRIT IN THE CHURCH.

By the Rev. A. J. HUMPHREYS, B.D., Vicar of St. Paul's, Accrington.

Let us begin with the statement that the Spirit is the life of the Church, and that the Church is only the embodiment of the Spirit. By the Spirit one means generally the Holy Spirit, the Spirit of God, the Spirit of Christ, but the spirit of man is that wherein the union is effected between us and God, and the Spirit in the Church is that life of the Church in which is manifested its Divine mission, "the Spirit of God bearing witness with our spirit." It is very difficult at times to make any distinction between our spirit and the Holy Spirit that dwelleth in us.

The earliest congregation of Christians was the band of disciples who gathered around our Lord, to whom He was the Master, the Teacher, the Lord. For the purposes of a universal Church or congregation of disciples, it was expedient for us that He should go away, in order that the Comforter might come to us. Jesus would come again in the person of another Comforter, even the Holy Spirit, whom He would send unto us from the Father—the Spirit of Truth, who should guide us into all truth. The Holy Spirit takes the place with us of the living Jesus with His first disciples. He is the Guide, the Inspirer, the Teacher, the Lord. Through Him the Church was to be taught "greater things than these." Jesus had "many things to say unto you, but ye cannot bear them now." "The Holy Spirit will guide you into all truth."

The sacrament of initiation into the Church meant regeneration by the Holy Spirit—"ye were made partakers of the Holy Spirit." In Him the Christians were to speak, in Him to pray, by Him to be renewed day by day, through Him to continue "the things that Jesus began both to do and to teach." The Church was to be the company of those who were "sanctified by the Holy Spirit." Individually and corporately they were the "temple of the Holy Spirit." Where the Holy

Spirit was, there was the Church, in the same way as we say, "Where Christ is, there is the Church." Something of this feeling about the Church as the embodiment of the Spirit is to be traced in the Creeds—"I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints"—the Church and all that it involves being, not only "the extension of the Incarnation," but the embodiment of the Holy Ghost. If a Church has lost the Spirit of Christ, it may have a name to live, but is dead, and its candlestick may be removed out of its place. A Church—the body—has no justification apart from the spirit informing it, and giving it life. It is a body that is dead. A fully organised Church may become no longer a Church, except potentially, in that it is possible for the Spirit of God to breathe again upon these dry bones that they may live. If a Church has not the Spirit of Christ it is none of His. It has neither part nor lot in this matter, any more than Simon Magus had, who presumably had received the same outward form of baptism as the other disciples at Samaria. If therefore the Spirit is the very life of the Church, and the Church is only a Church in so far as it is the embodiment of the Spirit, we must take care in every generation to "hear what the Spirit saith to the Churches."

Now does not this point of view, which I think demonstrably true, affect our whole theory of the Church, its organisation and function? If we are to try the spirits whether they be of God, and our great test is "By their fruits ye shall know them," we are right at all times in asking whether the attributes of the Spirit of God are manifested in that which is called the Church.

One will expect *the spirit of unity*. The spirit of division is at all times condemned. Love—brotherhood—is a fundamental note. But we must be careful not to condemn the wrong parties in a controversy. The spirit of division may not be entirely on one side. The Judaising Christians who wished to discredit St. Paul's apostleship because of his admission of the Gentiles into the Church, were not those who had the Spirit of

Christ. They stood for authority, tradition, rigid rule, and he for freedom, expansion, even experiment, but his more liberal view of the Church was sufficiently vindicated against the rigid traditionalist. If there is unity of spirit we should by all means seek the unity of the body. We cannot rest in division. The spiritual unity must ever seek expression for itself in the outward bonds of fellowship. But we must beware of substituting the unity of the body for the unity of the spirit. Have not most of our controversies on the Church and its unity been vitiated by this materialistic view, which forgets that the Spirit is fundamentally the life, and that the outward Church is at best but the husk which is to enshrine and protect the kernel?

Then there are other attributes of the Spirit which need to be expressed just as much as that of unity. The Spirit of Jesus is *the spirit of prophecy*. Contrast that with the spirit of the law. Is not the Holy Spirit the Guide, the Inspirer, the Leader into all truth, who gives us insight, seership—who calls to new visions of truth and duty; who calls out Amos the herdsman of Tekoa to be a social reformer, Jonah to be a missionary, Jeremiah and Isaiah to be politicians—men who will even speak of time-hallowed customs of the Church as an abomination to the Lord? Was not the great controversy of our Lord against conventional religion and the traditions of men? Has any Church progressed save through the work of prophets and seers, many of whom had to die for the sake of their vision? The Church of Rome was wise enough to give scope to St. Francis of Assisi, but it excommunicated and killed Savonarola. The Church of England could find no scope for John Wesley or William Booth, though it learned afterwards to encourage the Church Army. Is not our Church to-day founded on the work of Wyclif, Latimer, Ridley, Cranmer, and were they not all drastic reformers of things that were old? The spirit of truth, confronted by the spirit of hide-bound traditionalism and authority, has ever produced its heretics and martyrs, but are they not the glory of the true

Church, the seers and prophets through whom the Holy Spirit has guided us to higher things?

Now to-day we are in the midst of controversy as to the unity of the Church. Advanced Catholics cannot, dare not, deny the gifts of the Spirit wherever they are found. They confess that the Church has been too rigid in the past, and they lament that divisions have been thereby caused and consolidated. But they do not adapt their theory of the Church to include these facts. They still speak of a valid and invalid ministry, or at least of regular and irregular. Now the question is whether this idea of a rigid rule as one of the main tests of the Church is not altogether alien to the idea of the Church as a spiritual body. By such a test have not most of the saints exercised an irregular, if not an invalid, ministry? Was not St. Paul's apostleship irregular? Was not the ministry of the prophets irregular? Above all, was not the Cross the answer of traditionalism to the irregular ministry of our Lord?

Spiritual insight, evangelical fervour, passion for social betterment, ardent mysticism—do not all these usually overflow the vessels which would contain them, and are they not all in danger of being judged, at any rate in their own day, as antagonistic to the Church, as heretical, invalid, or irregular? It seems to me that in the whole controversy between the Churches we must get back to first principles. If we judge by the test of spiritual fruit we shall all be more humble, and in that chastened mood be willing to stand on an equality together with others rather than aloof in arrogance and pride. On this basis we may then fairly discuss together what is the best form of Church government, what is the *Bene esse* of the Church, and if it can be shown that some form of episcopacy is the best, there need be nothing that will not allow episcopalians to offer exceptional arrangements for the sake of healing the wounds and binding up the breach of God's people. Standing on a spiritual equality at best, it does not become us to ask others, who are equally ministers of the Lord, to do

anything that would seem to cast a slur on their past methods and work. If we take our stand on the Spirit, it should not be a difficult matter to heal the divisions of the Church. But if we begin with a rigid insistence on a particular theory of Orders—notwithstanding the spiritual work that Nonconformists have done—we run a very serious risk of committing the sin of blasphemy against the Holy Ghost.

A recent article by Bishop Hamilton-Baynes, of Birmingham, is a very welcome sign in this direction. Every section of Christendom, he says, should recognise that the other sections have developed something in their own life which is of real spiritual value, and ought to be preserved to the universal Church. Why should not the analogy of the orders within the Roman Church be applied to the problem of re-union between ourselves and the separated bodies? They might be recognised as religious societies within the Church, fully autonomous as regards their own concerns, but not separated. They would be, in fact, what John Wesley wished his society to be.

We have spoken of Unity and Truth, and the way in which, if the idea of unity is too rigid and materialistic, truth inevitably clashes with it. The fact is that the only idea of unity appropriate to spiritual things is *Unity in Diversity*. When the Spirit of God brooded of old upon the waste and void, it brought forth order out of the chaos, but what a wonderful many-sided order! It has taken centuries for science to learn that there is order in nature—it is so infinitely manifold. And has not Bishop Butler shown us the analogy between the works of God in nature and revealed religion? We need to-day a science of the Church that will recognise the unity of the Spirit in diversity of operations. If the Spirit in the Church is the same Spirit—the Lord and Giver of Life—who rules in the realm of nature, must we not expect the Church to be manifold and diverse, and beautiful by its very diversity? It may have taken twenty centuries for the growth of a science of religion which shall perceive the order in the midst of seemingly conflicting polities and sects. Yet

from the standpoint of the Spirit do we not now see that everything has been working for the best? Can we conceive what the Church might have been if it had not gone through the turmoil of thought which resulted in the Creeds? The unification of Christian and Greek thought, the influence of Oriental mysticism, the learning of order and regularity of organisation from Rome—all these meant the travail pangs of the Spirit bringing forth new out of old. When the Church became contented and ceased to think and strive, we had the Dark Ages as the inevitable result. The Renaissance—a new birth of mind and spirit—again brought its difficulties, and the Church groaned and travailed in pain with new learning and new heresies, but who will say that it did not grow thereby in understanding, and spiritual depth? If we could, we would not wish to undo the past. It has been the experience through which spiritual religion has grown, though it has not yet reached its maturity. And we dare not think again of confining the Spirit in a groove, however noble in dignity and reverend with antiquity.

And so we look forward into the future. The Spirit in the Church means incessant growth, movement, extension, experiment, constant thought, endless variety, new methods, incessant adaptation. The Spirit is *semper eadem*, but the outward Church must ever change and grow if it is to live. Jewish, Greek, Roman, theological principles must be re-interpreted with every new advance in thought. A Copernican age needs a Copernican theology. A Darwinian age needs a Darwinian theology. Every truth has to be subsumed under the general sum of truth. Is not Theology ever of necessity the science of all the sciences?

Again, can all men possibly find the same uniform type of worship the most suitable to their manifold needs and temperaments? Is there not room in the Church of God for the Quaker as well as the lover of ritual, for the fire of Wesley as well as the ordered decency of a Butler? Can the Church not find room enough for Keble and Spurgeon, for Creighton and

Whitfield, for Hooker and Booth, for Shaftesbury and Keir Hardie? For scholars and social reformers, for mystics and evangelists, for pastors and prophets, for employers and artisans, for lords and servants, for saints and redeemed prostitutes? Can the Church ever be a perfect expression of the Spirit which cannot contain all men in whom the Spirit of Christ is manifestly working? And is it not absurd to think that it can all be done within the carefully-restricted limits of an Act of Uniformity? That ancient relic must be thrown away or greatly modified if it is not to cripple the Church in the future still more than it has done in the past.

I need not elaborate the theme further. Theology, Organisation, Worship, Life—are to be measured by the one great rule: Is the Spirit of Christ at work?—and if so, however diverse and at times seemingly contradictory the method, yet in that elasticity, that throbbing pulsation of thought, that eager, passionate devotion for Love, Justice, and Truth, the Spirit of God will work out His age-long purpose, the redemption of the whole world, and of the whole of our manhood.

PHILOSOPHICAL INFILTRATIONS.*

By Professor E. MÉNÉGOZ.

Just as the atmosphere which surrounds us penetrates insensibly all our organs, so the philosophical spirit of our environment insinuates itself, so to say, into our mentality. Of this psychological law the New Testament presents us with a striking example. The three greatest theologians of apostolic times, St. Paul, St. John, and the author of the Epistle to the

* The following article appeared in *Evangile et Liberté*, a French liberal Protestant paper, at the close of last November. I have translated it, as I thought it a useful contribution to the consideration of some of the important religious and theological questions of the present time. I have permission from Professor Ménégos to translate his articles, and have received his thanks for the translation which appeared in the *Modern Churchman* of June, 1912.—JOHN S. DAWES, D.D.

Hebrews, were educated under the influence of Judæo-Alexandrine theosophy, which was itself derived from Platonic philosophy.

According to the principles of Plato, the supreme God cannot enter into contact with matter. He would be defiled. Therefore, in order to establish the world, He was obliged to procreate a celestial being to whom this task should be assigned. This being was the "First Born," the "Son," the "Logos," the "Word." God remains the Creator in the first instance, but the Son is His first Minister, the executor of His thought.

The Jewish theologians, who inhabited Egypt and the Greek towns, accepted this theosophy and taught it in their synagogues, notably at Alexandria, where Philo was one of their most distinguished representatives. There was also an Alexandrine school at Jerusalem (Acts vi. 9). Judæo-Alexandrine theology, with its allegorical method of interpreting the Jewish Scriptures, and its metaphysical speculations, bold and attractive, had won for itself full recognition among the leaders of Jewish thought. It was in this spiritual environment that the idea spread of the God of Israel, Jehovah, having begotten, in the beginning of time, a Son, through whose agency he had created the Universe.

We find no religious or theological conceptions of this nature in Moses, the Prophets, or the Psalms, and it is foreign to the teaching of Jesus and His disciples. It is true, that the term "Son" was used then, as it still is to-day, metaphorically. The term "Son of God" was frequently applied to the Judges and to the Kings of Israel (John x. 35). This prerogative was generally conferred by the ceremony of anointing. The promised Messiah was to be the "Son of God" *par excellence*. But the term, whatever might be its special application, remained a figure, an analogy, an anthropomorphism. It in no wise implied the belief in the existence of a kind of archangel, who had proceeded from God, and who was incarnate in the Messiah.

It was the theologians of the Apostolic ages brought up in the Judæo-Alexandrine atmosphere, who, by identifying the theocratic Son—the Anointed, the Messiah, Jesus of Nazareth—with the “metaphysical” Son of Platonic theosophy, introduced Pagan philosophy into Christian theology. The Councils of the first centuries confirmed this foreign element by their official sanction, by adapting it to the philosophical speculations of their age in the elaborations of the Dogma of the Trinity. And the Confessions of Faith of the Reformation retained it in the Protestant Churches.

Modern theology has protested against this alteration of the teaching of Christ, and, thanks to the illuminating truth of its assertions and expositions, its influence is spreading with growing success, and the time will certainly come, when the pagan idea of a God begetting a Son in the transcendental world, before the creation of the universe, will be eliminated from Christian theology.

But, I shall be told, in that case modern theology itself must be subject to the influence of current philosophy. Certainly. There is no doubt of it. And what is our experience? I think we agree to date the beginning of modern philosophy from Descartes. Since that great philosopher gave to the world the fundamental principles of his philosophy, this notable fact is to be remarked: the monographs on the existence of God no longer make any mention of an intra-divine procreation, of a prehistoric begetting, of a transcendental emanation of Aeons, or of any analogous being. There is no mention of a “Son,” a “First-born,” a “Logos.” And observe that this very significant omission implicitly disavows the traditional dogmas of the Incarnation and the Atonement.

Is there, then, nothing that we can retain of Platonic theosophy, and consequently of Pauline and Johannine Christology? I am far from thinking so. Only we must “translate”—*i.e.*, re-interpret—a conception no longer in accord with our age and the spirit of contemporary thought.

The philosophical idea which prevails to-day in the intellectual world, is that of Immanence. God is immanent in the world. The Spirit of God is immanent in the spirit of man. Hence the leading conception of an inward divine witness, which asserts itself the more forcibly and definitely in the consciousness of man, the being endowed with free-will, the more fully he opens to Him his mind and heart.

Now we have conclusive reasons for believing that Jesus had received the gift of the Holy Spirit "not by measure" (John iii. 34); that the "fulness of the God-head" (Col. ii. 9) was revealed in Him, and this certainly fully justifies our proclaiming Him as our Master, and accepting His word as the word of God.

This is the foundation of our Christology; and I believe that by introducing it into our religious and theological teaching, we shall retain that which is best in what Platonic philosophy gave to the teachers of the early Church.

These observations confirm the distinction we have drawn between religion and theology. The latter, in order to build up a system, makes a legitimate appeal to philosophy, as to an auxiliary science. Religion bases itself solely, in its ultimate analysis, on the divine revelation accorded to the conscience of man; these two are related, seeing that the *ego* constitutes an undivided entity; but the distinction between theology and religion is imperative, for theology satisfies the aspirations of the human soul after knowledge, whilst religion satisfies the aspirations of the soul after happiness and salvation. The latter is, by its very nature, independent of philosophical speculations. This is why we do not accept the transmutation of even the most discreet metaphysical formulæ into articles of faith.

THE HOMING INSTINCT OF THE SOUL.

By the Rev. R. P. DOWNES, LL.D.

"During thirty years I sought for God, and when at the end of that time I opened my eyes, I found He was seeking me."—BAYARID BISTAMI (an Eastern Saint).

There can be no question as to the fact that with regard to religion, as taught in our churches, we live in a period of mental incertitude and unrest. The explanation is not that religion is in peril, but that our faith has been in some measure built on insecure foundations. The result is a species of negative atheism, as opposed to affirmative belief. If we enquire as to the cause of this temporary eclipse of faith we shall find that it arises from the fact that certain dogmas of the Church have become discredited through wider knowledge. A great gulf separates us from the 4th and 16th centuries. Westcott says:—

"No formula which expresses clearly the thought of one generation can convey the same meaning to the generation following."

Theology needs to be progressive, and brought into harmony with essential truth as revealed in the realm of science and Biblical research. Pulpit teaching should be fairly in line with the best thought and the most assured knowledge of the age. Otherwise it lacks reality, and our churches are forsaken by the cultured and the intelligent among our population.

Another great danger which arises is, that religion in its essence is confounded with dogma, and because certain unimportant dogmas are discredited, it is imagined that religion itself has decayed, and is threatened with extinction. That however is not so. Creeds may change and pass, but religion is eternal. Amid all changes in those theological conceptions, which are only man's imperfect views and definitions of religion, the appeal stands good—"Turn to God, for God has come to you."

Man is related to God in terms which admit of correspondence and of fellowship. The proud and lofty distinction of man as contrasted with lower creatures is, that he has a religious nature—that he is capable of union and communion with God. God

has "formed him for Himself." Wants and desires are his to which the mere animal is an utter stranger. Capabilities and powers are his which the mere animal can never acquire. He can discern spiritual truths, he can be thrilled by spiritual emotions, he can by a sublime act of faith cry out to the ineffable Deity, "O God, thou art my God!" The realisation of this fact is the explanation of that much-abused term "religion."

Religion is not the invention of priests, it is a natural instinct of the human soul. The religious sentiment is universal. It is not the mere product of civilisation, or the exclusive endowment of certain individuals or nations. Everywhere you trace in man a sense of the divine,—a religious aptitude. Everywhere he "feels after God if haply he may find Him." Wherever man is, there you find religion, however crude and imperfect his ideas of it may be. The various faiths of the world afford evidence of this. Religion, since it is as old and universal as man, is natural to him. It does not need a priest or a miracle to create it. Its extinction would require a miracle. It would involve the humanizing of man—that he should become something meaner and lower than man. Religion is the thirst of the human soul for God, the living God.

Wherever this thirst for God is felt there is a Divine response. The feeblest cry is instantly heard. They who seek, find. To those who knock the door is opened. Nay more, the door is ever open. The thirst for God is in itself an evidence of the Divine approach. We should not seek God unless He had first found us. He is, and He touches us. We do not need to scale the heavens or go down into the deeps to find Him. He is ever present in our spirit. All we need is the awareness of His presence. When the Oriental saint Rabia, after great toils and sufferings, had effected her pilgrimage to Mecca, and saw the people praying round the Caaba, she beat her breast and cried aloud:—

"O heart! weak followers of the weak,
That thou shouldst traverse land and sea,
In this far place that God to seek
Who long ago has come to thee."

If we grasp the conception of the will-force of God acting every moment on every particle of matter, it is but natural to conceive of that same God entering into union and communion with a creature capable of receiving His inspiration, and becoming the temple of His indwelling. This is surely included in the fact, proclaimed by St. Paul to the Athenians, that "in Him we live and move and have our being," yea, that "we are also His offspring."

Forasmuch then as we are the offspring of God, we are assured that He loves us, that He cares for us, that He visits us for Divine uplifting. As Browning writes in his *Paracelsus* :—

"He glows above
With scarce an intervention, presses close
And palpitatingly, His soul o'er ours :
We feel Him : nor by painful reason know."

It is thus that vital religion exists independently of those creeds and formulas in which under varying conditions it is expressed. These change, but religion is eternal. It has its foundations in the nature of man, and is sustained by the breath and immanence of God. Let no man dream of its decay. It cannot perish. We are living, in our time, in a period of transition, and such periods are always associated with a measure of unrest and uncertainty. But religion is not crumbling away. It is only removing into a larger house, a house four-square to all the winds that blow, and domed by the immeasurable sky with all its stars.

Religion will endure because God wills it, and man needs it. This is the fact on which the preacher to-day must base his prominent appeal. The preacher should urge on his hearers the acceptance of the life supreme—the life of God. All life completes itself in the Divine life. He lives most truly and gloriously who lives nearest to the great source of life, which is God. After centuries of misconception religion is at last coming to its own.

"It is coming to be regarded, not as a yoke or a burden to which we must submit for fear of some great penalty, but as the summit and crown of our possible attainment, the supreme condition of a large, joyous and abundant life."

"I am come," said the Messenger of the Covenant, the Christ of God, "that ye may have life, and that ye may have it more abundantly." It is only when man forgets himself that he is contented with the life of a mere intellectual animal. He cannot truly live by bread alone. He is possessed of ideals, aspirations, and desires, which are only mocked by the sordid realities amid which he is so busy. He is created and intended for some greater good than the world he treads can offer. As William Law writes:—

"There is a root of depth in thee, and this depth is the ground and centre of thy soul. This depth is the unity, the Eternity, I had almost said the Infinity of thy soul, for it is so infinite that nothing can satisfy it, or give it sufficing rest, but the Infinity of God."

St. Augustine wrote:—

"God is the country of the soul."

We need to attain to a clearer conception of the inherent greatness of man, and realising this, to address our appeal to what has been called "the Homing Instinct of the soul." Man as man is a possible recipient of the Divine—a being into whom the life of the Deity may flow. The poet Wordsworth might well exclaim in a moment of inspired illumination:—

"O heavens! how awful is the might of souls."

Vast numbers of men are without a vital experience of religion. This means that there are faculties in their nature, and those the very highest, which are not exercised; capabilities of their being, and those the most god-like, which are not used. They are but half awake! It remains for the preacher to remind them of their splendid possibilities, and the heights which they are created to scale. The message of the preacher can never be obsolete. Man is called to religion. In it he finds consolation and strength, a light upon his path, a pole-star on his voyage, an aid to all that makes for finer being. It satisfies an unquenchable longing in his soul, fills it with celestial joy and peace, and ministers to an uplifting which neither science, nor art, nor morality, can bestow.

"Its lore detects beneath our crumbling clay,
A soul exiled, and journeying back to-day."

THE TEMPTATION:

An Unpublished Lenten Sermon by ROBERTSON, of Brighton.*

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."—*Matt. iv. 1.*

1.—The Nature of the Temptation.

The question which lies at the very outset of any attempt to understand Our Saviour's temptation is this: Was it a visible or an invisible transaction? Was it a presence perceived by the eye and ear of Jesus Christ, or was it manifested to the inward spirit? Came it as a shape or as a suggestion? The reply will not be difficult if we confine ourselves to the Word of God alone. Let us endeavour to dismiss from our minds all pre-conceived notions, and divest them of all those ideas which we may have unconsciously derived from pictures or ordinary conversation, and confine ourselves simply to the teaching of the Word of God.

And the first thing that we notice is, that the dealing of the Spirit of God with the soul of Christ is spoken of in the same language that the dealings of the tempter are spoken of. We are told that Christ was led by the Spirit into the wilderness, and then that He was taken by the devil to the pinnacle of the Temple. These are parallel expressions, and by all the laws of correct interpretation we are bound to assign to the one the kind of meaning we assign to the other. If the devil means a visible and outward form, so the leading by the Spirit into the wilderness implies some outward form; and if we say the language of one is the whole language used in the Bible when applied to the spirit, there remains no ground why we should not apply the same reasoning to the other. Now in reference to the Spirit of God this is the language used in Scripture; constantly we find it said that God led a man, God spoke to a man; and we do not hence infer that God was actually seen and heard. Let us take examples from Ezekiel, "He brought me in the visions of God to Jerusalem;" "In the visions of God brought He me into the land of Israel, and set me down upon a very high mountain." And if again we refer to Rev. xxi. 10, "And He carried me away in the spirit to a high and great mountain." Manifestly here are passages almost in words parallel to those used in the account of the Temptation, and yet we are not to imagine any visible form conducting the prophet or apostle. In the one place we are told of the angel leading them. Now we find here God's Spirit taking Jesus into the wilderness. The

* This Sermon was preached by the Rev. F. W. Robertson on Feb. 13th, 1853, in Trinity Chapel, Brighton, a few months before his death, and was preserved in shorthand notes taken by Miss K. Lowndes, of 43, Frederick Road, Edgbaston, who was at that time a regular attendant at Trinity Chapel. We wish to express our grateful thanks to her for the MS.—*Ed. M.C.*

expressions are the same. Now in that very same passage similar language is used respecting the conducting by the evil one. What then remains but utter inconsistency if we apply to the one the meaning which we do not apply to the other?

Again, if it was a form seen, a voice heard, then either it was something in a human form, or else distinctly Satanic. But if it were a human form, the Temptation loses all its force, even all its credibility; for the suggestion to throw Himself down from the Temple would be treated simply as insanity, and the offer to give Him the kingdoms of the earth would be rejected with pity and compassion as the ravings of a madman. On the other hand, if we suppose it was a form and voice manifestly satanic, again the meaning of the Temptation would be lost, for this would be no temptation even to men to wrestle with evil known to be evil; it is only in legends that we read of such things. Therefore there remains for us nothing but the simple explanation that there took place a temptation real, awfully real, but occurring within the inner soul of Christ. And we shall understand this better if we remember that in the life of Jesus Christ there occurred crises or turning points in His inner history. Two such lately we have considered: one when in childhood He was thinking of His Father's business, applying to Himself the prophecies He had read; the other was when the Temptation presented itself through the life of Peter; and again in the agony of the consecration prayer, when He was steeling His heart and spirit to the death of the hard cross. And when we observe that the trial hour came immediately preceding some great work or some great change, what is more natural than to conceive that at this moment when His public life was just about to begin, there should be presented to Him one by one all the seductions which could possibly draw a human spirit from its work? This appears to us the only credible account of this Temptation—the inward anguish of a human will struggling with human frailties; a Temptation far more real than any outward one. For there are those to whom the visible and audible seem most real. But to the spiritual mind the things unreal are the outward things, and the things most real are those which eye hath not seen nor ear heard. In all these cases the Redeemer was tempted, tried; and in it was the soul that was rent. "My soul is exceeding sorrowful, even unto death;" what was here rent by trial and temptation was the Redeemer's spirit.

Of the many thoughts which present themselves to us in the consideration of this Temptation, we fasten our attention to two classes. First, the causes that preceded; second, the results of the Temptation.

2.—The Causes of the Temptation.

The first thing we observe is, that it arose out of a re-action of human nature. Two things here the Bible tells us: that Jesus was full of the Holy Ghost, and that He had been without food for forty days. We must take

the two things together. He had received marvellous outpourings of the Spirit, and the ecstatic spiritual revelation of His Heavenly Father kept Him up for forty days. At last reaction came, and the moment of exhaustion was the moment chosen, especially by the power of evil, for its suggestions. This, our own experience, may show us. We all know how strong spiritual impressions make outward fleshly temptations unfelt for the time. The soldier in the heat of battle heeds not the blood that flows from him; anxiety and love will sustain a mother watching the sick-bed of a child; but when all is over, then comes the terrible reaction. And the exhaustion may be measured by two things: the length of time which it has lasted, and, after that, the strength of the passion which has enabled the spirit to subdue its natural cravings. Here, then, is the deep and strange law of our human being; it is this—He was led up *of the Spirit* to be tempted of the devil. First of all, the elevation of the higher spirit, and then the prostration of the lower nature. And that is our history too, many such a moment in its degree has come to every one here, when emotion or transport has left the soul a prey to weakness; hours dark as the wilderness in which Christ was tempted; many an hour when we have been left, as it were, by the dead sea, when life was black and all unreal, when heaven and hell were battling on the platform of our souls, which should gain the victory. And he is the victor after the Redeemer's type who can boldly stand and face the spectral horrors, even when dark shadows and infinite gloom seem to gather round him.

Two things are suggested to us as enabling a man to bear these temptations. First, the remembrance that it proceeds in part from physical exhaustion; for these two things—the soul and the body—are so blended together that we cannot distinguish between effect and cause; and we should remember, just as David said before, "This is mine own infirmity." The other suggestion is this: the thought that by transports and honours the soul is thrown off its balance. Be sure of this, my Christian brethren, there can be no transport for which the soul has not to pay its price. Here, it is with Christ as with us. He had honours heaped upon Him, His glory was declared, and was He, the Son of God, to return to the world to be mocked and despised? There came the trial. And it is precisely at this moment that *we* shrink from duty, when we are with God, elevated into communion with Him, and hesitate to go down to the common daily duty.

Once more, this temptation arose out of solitude. We are told that all this time Jesus was with the wild beasts; a significant expression, chiefly indicating that He was apart from men. But His solitude was far more internal than external, for, during all these years that Jesus Christ had lived on earth, the glory of the divine Godhead was unknown, His disciples did not know Him, His brethren did not believe on Him, one alone had marked Him; He was misunderstood, uncomprehended, unfelt; and so we can

readily understand how, when to this inward isolation of spirit was added the insulation of space, the sense of solitariness came to His soul with anguish. Solitude has two effects, and those antagonistic; it is the source of future strength, but the occasion of present weakness. We say it is the source of future strength, for a man may be amiable, loveable, affectionate, but he cannot be strong unless he be in the habit of inward meditation, and know the silence which is secret in a man's inner self when all is hushed in the soul in which there are only two voices heard; and without this there can be no strength, for it is only in meditation that we make plans for life; true strength is from within. He who is dependent for his power upon that which is reflected from the voices of those that love him, will fail when the hour of trial comes. Strongly is this taught us by the history of our Master.

At first the world was with Him, the people crowded to hear Him and received Him with applause; afterwards, man by man, all had left Him. And had there been in Him simply the strength of mere mankind, had there been a power which alone derived its force from the affection of those around Him; why, then we know He would have gone on triumphantly at first, and been bewildered and despairing when all were against Him. Therefore, we say, solitude is the source of inward strength, the only fount of power. It is also the occasion of present temptation and weakness for the time being. Firstly, by the corrosion which comes from the mind preying upon itself. This is singularly shown in the penal system. They tell us that solitary confinement has a double power. To those whose life is simply carnal, it is almost no punishment whatsoever. They say that such a man will calmly lie down and eat and drink and sleep, until the time comes for his liberation. But, on the other hand, to men of a more spiritual kind, to men whose lives are inward and not outward, it is a form of punishment worse even than death; and it is a fearful thing to see such a man come out of his confinement, to see his haggard countenance, and his whole being, as it were, crushed. A fearful moment, my Christian brethren, a fearful moment also, when we realise what is meant by being alone in this world, when neither friend, nor parent, nor minister, nor anything can help us, but we must do our work alone.

And again, in solitude, peculiarly, certain tempting thoughts present themselves, and of them the Temptation of Christ is most clearly a type or representation. First of all our lower nature comes, the desire to gratify some craving passion for a moment. To satisfy ourselves with the bread of this world's good, and then thoughts of desperate doing or suicide; then after that the airy palaces of vaulting ambition, when a man is dreaming or forming pictures in his reverie of which himself is the centre, himself powerful, himself honoured, himself admired and flattered; these are the temptations which present themselves to us in our solitude.

And our Master shows us also the means whereby we may resist these temptations; and here I address myself particularly to the men of single life and to widows; what our Master did was this: He fortified Himself with the presence of His Father, that presence which peoples the solitary wilderness as with a crowd; with passages of Scripture which came to His aid in this moment of dark temptation, with the principles, not with the letter only. And so let a man fortify himself with that feeling, "Thou God seest me," and with the thoughts and words of Scripture wherewith he may quench all the fiery darts of the evil one!

Once more we remark that it was an act of self-consecration which preceded the Temptation. There were two moments of self-consecration in the life of Christ; one in that long prayer of His recorded by St. John, the other in that wandering in the wilderness here mentioned, in which He was consecrating Himself to do His life's work. For thirty years He had led in privacy and retirement a quiet life, and tradition tells us, though we do not attach much importance to what it says, that that time was spent in doing the ordinary work at the workshop of him who was His reputed father; and during that time but one eye had detected the sublime nature within Him; none but His Virgin Mother had seen His growth of character and His yearning to do His Father's will.

But now the time had come when that privacy was no longer possible, for at thirty years the work of manhood must begin, if it ever is to begin. And then the question comes: Shall He leave that life of retirement and peace where so long He had been unknown and unnoticed; leave the deep, quiet valley where alone it is well with us, and go to the mountain top where the lightning strikes, to give a message to the world, but a message which will be rejected. Shall He not avoid this, and rather remain in His peaceful home at Nazareth? Brethren, therein lay the peculiarity of this temptation, respecting which we shall observe these things: first of all, that the self-consecration of our Master in that temptation was the accepting of a mission. The life of Christ is peculiar for this; it is not, as profane men would say, the mere power of genius choosing out a path for Himself; it was not the choosing a way for Himself; it was accepting a path given Him by His Father. And we see this in the very commencement of His life. "Wist ye not," He said, "I must be about my Father's business." And again, "I must work the works of Him that sent Me; the night cometh when no man can work." And, lastly, when all is closed, "I have finished the work Thou gavest Me to do." That was Christ's vocation, that was Christ's mission; expressions, brethren, much used in these modern times; we talk of the vocation of a man or a nation, and if these words are not to pass into unreality, we must remember that a vocation implies a call, a mission, one sent. Every man and every nation has to do a work and to obey a call; and blessed is the man who has found his work, who has found where his

duty lies, for he alone is blessed. And he is the unblessed man who has no work to do, no call to obey; unblessed upon whose tombstone is written the date of his birth and the date of his death; a blank is left between; we cannot tell why he was sent into the world—that is the unblessed man!

Now let us look at the life of the Christian, it consists not in finding our work, but in accepting it; our call here is this only; meekly to twine our hearts round stiff fate and hard destiny, adopting it and accepting it as our own, as Christ did. And herein lies our temptation; many a long struggle, many a hard battle must be fought before we can enter in calm, free determination on our appointed path, to give ourselves to obey and to suffer, binding ourselves, perchance to some profession we dislike, or giving ourselves up to some domestic duty which is distasteful to us; this is accepting a vocation and obeying God's mission.

The next thing we observe in this self-consecration is that it was a refusal of every possible offer of escape. One after another, temptations presented themselves to Him which would have transformed His vocation to something else, and that by a change, which could scarcely be called a change at all. The first was to represent this life as a place of enjoyment in which we are to be happy, where we are to seek the bread of comfort. Secondly, to represent it as a place for the indulgence of spiritual pride, pride in our endowments, pride in our powers, as if God had given them us to make a figure in the world with, as if He had dashed Himself down to attract admiration. And, lastly, the Temptation came to Him to look on life as a place of evil by concession, and by bowing down to splendid wrong make the kingdoms of this world our own. But Christ resisted this temptation too; His work must be done by Himself in the quiet, meek appointed path of duty, the strong path at the end of which, and consecrating it, stood the Cross of Calvary. Brethren, there never yet was a painful duty, or a plain appointed path of God, but what there was a temptation to slip through it by concession, or to do it dishonestly.

We pass on last to consider this self-consecration of Christ, that then and there the victory was won. One by one were set before Him the various forms of temptation, one by one they were met and conquered. And the truth is simply this: that though they presented themselves again and again in that life, they never came in the form of a temptation. For example, had He remained with the much loved family of Bethany, that would have been a temptation to leave the stony path of duty for the bread of this world's peace. Again, had He shown a sign to the unbelieving Pharisees, He would have yielded to the second of these temptations which suggested to Him that by some strange manifestation of spiritual strength He should prove who He was. Or again, if He had yielded to the Pharisees and conciliated the people, He would have bowed to the majesty of wrong. Again and again did these present themselves, but scarcely as temptations;

they were passed by without difficulty; never once do we read of there being anything like inward trial in the soul of Christ, until we come to that for which there was made no preparation now—the thought of death. And then we read when Peter said, “This be far from Thee, Lord,” temptation came again, and there came those words of struggle of battle, and of victory, “Get thee hence, Satan, for thou savourest not of the things of God but of the things which be of men.” And so we read here, the tempter departed from Him for a season. The season was three years long, and then he returned.

Brethren, there is a deep pregnant lesson in all this,—that the moment of victory is not the moment when a man does a right act, nor the moment of defeat when he does a wrong one. The moment of victory and defeat have taken place long before the act, just as the doom of Jerusalem was fixed thirty-four years before it happened. Let us take an illustration of this. We all know how men crowd to see how the criminal dares to face his death, and these are often startled to see that even in the most powerless there is no exhibition of suffering then; the man ascends the steps of the scaffold unconcerned, unmoved; and the reason is this: that the struggle has gone on before, in the hours spent in the lonely dungeon it had all been pictured to him, imagination had worked it all out before, and what we see now is simply a machine in which the mind has impressed its will. And so, again, in temptation a man lives ten or twenty years bearing a high character, and at last comes out some flagrant crime, and we say, “How is it that a man who has lived so well for so long should have yielded at last?” Why, my Christian brethren, an action tells us not of a man’s present but of his past history; it indicates what has been going on long before, just as in delirium, even with the very best of us, there come out words and thoughts which none would ever have suspected us of harbouring, only manifesting what had passed through our minds. For there is a truth in the saying, “No man on a sudden became a villain.” The bad act is but a bringing to light of what had been going on before the dallying and parleying with temptation; the cherished thoughts, the indulged reverie, and now it has come forth. And so it is precisely in the same way with spiritual strength; when you see a man conquer a temptation without apparent trial, it tells you the history of spiritual strength going on in his soul for years; he has been preparing for this, and it is but the outward manifestation of an inward triumph obtained before.

Therefore we gather this: let a man forecast his trials, let him fortify his soul with principles, for he who falters is lost, and woe to the man who has to make up his principles at the battle moment! Woe to him who has not like a soldier been disciplined beforehand! Let him fortify his mind with principles, with God, so that when the trial moment comes his soul shall go forth ready for the contest and, well-trained and armed, shall fight and win!

3.—The Results of the Temptation.

We pass on now to consider briefly the results of this Temptation. And these were twofold: first, the power of sterner resistance exhibited to us in the words used by Christ; second, expostulation, after that rebuke, "Get thee behind Me, Satan," which is precisely the order when temptation and victory come on in our souls. We first expostulate, and then the strength of the conquered foes passes into the soul, and there comes the power of resistance, first as an increased power, and then as an enlightening power to see the distinction between right and wrong. As an increased power, for what was the master becomes the slave, and you get kingly, regal power to say, "Get thee behind me, Satan." And evil becomes like a slave who knows his master's voice, and departs for a season.

And, again, it is in a clearer perception that this strength comes. There are some men who cannot at a glance distinguish between right and wrong; they spend much time in subtle casuistry, and finally become bewildered and perplexed. But to others the strength comes, enabling them like John the Baptist, sternly to cut down to the very heart of truth, and when found, to cling to it in loyal firmness.

The other result is the heavenly peace which follows, as when angels ministered unto Him. In that spirit, where before heaven and hell had been exchanging defiance, there was now a deep and heavenly calm. Brethren, it was the peace of God, not the peace of this world. We must distinguish between these. The world has a peace to give, and so has God. There is a voice which whispers at times to our souls; it bids us yield to some strong desire, slake it by indulgence! And oh, my Christian brethren, we believe that many a victim of evil yielded at first not intentionally in the desire of doing wrong, but simply to try whether yielding for a time would not enable him at last to silence the evil suggestions that haunted him. The passion wanted its food; he gave it, hoping it would ask no more. There is a truth in this; this will give peace, but it is the peace of the man who drugs himself with opiates; there comes peace for a time, but the result is a deeper and more terrible depression. Or it is like a man who in intense thirst is tempted to slake it with sea-water; it is the serpent's voice and not the voice of Christ which would tempt us to obtain peace by yielding to the temptation.

And the victory of Christ was most remarkable in this, and it proved it most distinctly, that He went back to His own home in Nazareth, not simply to the busy activities of public life. But He went to His home, His daily duties which lay immediately before Him. For true strength and true victory are shown, not when our souls are battling in the wilderness, but rather when we have come back to the simple trials.

To obey, to sacrifice, and to do, this is Christian victory.

THE TRAINING OF ORDINANDS.*

I.—The chief cause of the Church's failure as a Christian Teacher.

The recent action of the Archbishops in appointing a Committee of Enquiry to consider and report upon "the methods by which the teaching office of the Church can be more effectively exercised" appears to invite, or at least permit, Churchmen who recognise the grave importance of this matter to approach those in authority with reference to one most serious aspect of it which we fear may not receive the attention which it deserves and demands.

While Churchmen of various types have marked of late with increasing apprehension the weakness of the Church of England as a teacher of the Christian Faith, and have assigned that weakness to various causes, such as the imperfect character of the Christian teachers themselves, the scandal of acute divisions between the various Christian communions, &c., insufficient emphasis has been laid on the principal cause of that weakness. That weakness, we are convinced, is to be found in the present training of our ordinands. To this must be mainly attributed the failure of our clergy to secure the serious attention of multitudes of our more intelligent countrymen who are by no means ill-affected either towards the Religion of Christ or towards the Church of England.

When the present religious situation, owing to causes which need not be dealt with here, is so full of difficulty that even highly trained Christian teachers of more than ordinary ability are taxed to their utmost in coping with it, clearly those who have received only the most meagre and inadequate instruction in the subject they are ordained to teach, and oftentimes as little instruction in the way in which it should be taught, can have no reasonable prospect of success. Yet an examination of the curriculum of our ordinands exhibits at once its absolute inadequacy. It is unfortunately no exaggeration to affirm that for his profession of Christian teacher the English ordinand is worse trained technically than the members of any other professional class in England. Certainly he is in most cases far less adequately trained than the ordinands of other Christian communions in Western Europe. For instance, the technical training of the English clergyman is in range of theological interest, method and thoroughness of teaching and duration of period, much inferior to that of the ministers of the Church of Scotland who

* This Memorandum is to be presented as a report to the Council of the Churchmen's Union at their next Meeting (in May). But in view of the importance of the subject and the pressing need of utilising the time before the war ends, it has been thought well to publish it at once. At present it is merely an expression of opinion by the three signatories.

are required to spend three years in graduating followed by four years in the study of Theology. Where the Church of England clergyman is an influential teacher, this is due in most cases, not to the training prescribed for him by the Church authorities, and given to him in institutions founded for the express purpose of training ordinands, but to his natural gifts, his general education and culture, his personal realisation of the needs of the present situation, and his private endeavours to fit himself to deal with it.

We feel bound to draw the attention of our authorities to the seriousness of the situation. At a time when the needs of the national life imperatively demand the highest degree of efficiency in the English clergy as teachers of the Christian religion, it is apparent that their training in that respect is lamentably deficient both in quality and quantity. Moreover at a time when the standard of lay education is steadily rising in England, it is alarming to discover that the standard of clerical education is stationary if not actually retrogressive. The present war has taught the nation this lesson, that efficient training is a needful factor in success in every department of the national life. Unless therefore our Church can make immediate and drastic reforms in the training of its ordinands, it must abandon all reasonable hope of winning back to Christian communion and fellowship those vast multitudes of our countrymen who have ceased to feel any deep attachment to a Church which seems to have lost the power to attract, instruct, and convince them by its teaching.

2.—Defects of the existing system.

Those who would offer suggestions for reform, must first point out the main defects in the existing system. We would therefore draw attention to some weaknesses in the institutions through which most of our ordinands receive their training.

(A) The first responsibility rests with the general state of secondary education in the country. It cannot truly be said that the majority of boys, when they leave school, have acquired either a fair general education or a belief in the value of knowledge. Nor are the failures of the schools always corrected by the universities. A pass degree, at best, is not a guarantee of a liberal education; and the methods of cram, which are too often adopted for obtaining such a degree, tend to induce a contempt for real learning. In many cases, therefore, the theological college must combine professional training with some attempt to remedy the defects of previous education. This adds greatly to the difficulties of its task.

(B) Before discussing the methods by which professional training is given in theological colleges, we must premise that the main lines of their teaching are determined by the character of the bishops' examinations for the diaconate. Of course there are considerable differences between the dioceses; but some very serious criticisms may be applied to the bishops'

examination in general. They demand a knowledge which is at once very detailed and very elementary. They are much concerned with facts and opinions, and little with reasons or general ideas. Consequently the average man prepares for them by a very boyish kind of cram, which does him little good, either intellectually or morally. The colleges are obliged, often most unwillingly, to acquiesce in a low intellectual level, and to renounce any attempt to teach men how to think or to write or to read. A large part of the teaching resolves itself into the mere dictation of elementary notes.

(c) One serious result of this state of things is that many essential elements of knowledge and training are almost, or altogether, lacking in the courses of most theological colleges. The following is a bare list of the subjects which are often wholly omitted and hardly ever receive adequate attention.

- 1.—Philosophy, philosophy of religion, study of comparative religion and of the relation of Christianity to other religions.
- 2.—The grounds of belief in the Christian faith, and the history of the development of Christian doctrine.
- 3.—The statement of doctrine in terms of contemporary thought, so that it may be understood.
- 4.—The answers to current objections made against the Christian Faith. So far as apologetic is taught, it is largely out of date.
- 5.—The principles of Biblical criticism, and that historical view of the Bible which is accepted by competent Biblical scholars of practically all schools.
- 6.—The principles of Christian Ethics.
- 7.—Some instruction about social problems and the principles which should guide the administration of charitable relief.
- 8.—Training in such technical matters as the composition and delivery of sermons, the reading of the services, voice production, and Bible and Sunday School teaching. Though not entirely neglected, these subjects receive a treatment which is wholly inadequate.

(d) These omissions are due to other causes besides the character of the bishops' examination. The principals of the colleges are unanimous in saying that a year, which is all that is usual in the graduate colleges, is far too short a time for adequate training.

(e) Even when the course occupies only a year, better results might be obtained if some of the present conditions were changed. The colleges being, as a rule, very small and insufficiently endowed, it is not possible to make proper provision for the teaching. In most cases, at present, the staff is small and ill paid. Members are consequently overworked and often deficient in knowledge of the subjects which they have to teach.

(F) When the number of teachers is small, the students cannot be classified for teaching purposes as they ought. The high honours man often attends the same lecture as the passman, to the manifest disadvantage of both.

(G) No college would be doing its duty which did not train its students in habits of devotion. But in some cases, with this end in view, the authorities impose or encourage so many small observances as to make consecutive thought or reading almost impossible.

(H) Little, in most cases, is done to develop habits of study in the numerous students who have not yet acquired them. The result is plainly to be seen in the character of clerical libraries even when want of means be pleaded, and in the many curates who are almost physically unable to read for so much as an hour at a time.

(J) The testimony of men who have the best means of knowing shows that a grave defect of many theological colleges is the tendency to lay stress on those things which divide parties in the Church rather than on those which unite them. It is to the impressions gained in the period of training that many of the most undesirable manifestations of party spirit are due.

3.—Recommendations for improvement.

(A) At present the Universities, or Colleges closely connected with Universities, are almost the only places in which theology can be studied in a really scientific spirit. For this reason the ablest class of candidates for holy orders who have taken honours in other subjects should be encouraged to take theology as a second School or Tripos in the University, or at least to stay up and study theology under University teachers for a period of one or two years. Such men might be excused from going to a theological college at all, or might reside in one for a much shorter time. It is desirable that some kind of devotional and practical training or guidance should be provided for such men in the Universities themselves.

(B) In the case of men qualified to do distinguished work in some other subject (especially if the subject be one of those most directly propaedeutic to theology such as Classics or Philosophy), or having a strong taste for such a subject, it is undesirable that theology should be their sole University study. But except in such cases, University students who are fit for it should in general be encouraged to seek honours in theology. At present candidates for holy orders are frequently advised against such a course, sometimes by those who distrust the scientific and open-minded treatment of theological questions, and sometimes by those who doubt the educational value of theology, or regard it as "narrowing."

We do not sympathise with either objection. We believe that most men of fair ability, especially those whose interests are rather practical than theoretical, will benefit by having their university education more definitely

directed towards the future work of their lives. We believe that in the universities theology is at the present day, amid all differences of opinion among the teachers, taught for the most part in a scientific spirit; and, in so far as there is any substance in the complaint that theology is narrowing, the objection might easily be met by a further introduction of a philosophical element into the course.

(c) Except for those who have studied theology in a university, and for a few others such as schoolmasters (who could not afford the time), two years at a theological college should be the normal time.

(d) Under present conditions it is undesirable to discourage attempts at an improved theological education by individual clergymen (such as that made by the late Dean Vaughan), or under the immediate supervision of a bishop, or by very small theological colleges. At the same time it is probable that the best hope for the future lies in the establishment or development from existing institutions of colleges considerably larger than those which now exist, which would facilitate the provision of an adequate staff with sufficient leisure for study and preparation, a proper distribution of subjects among them, and the indispensable differentiation between the more competent and the less competent students.

(e) It is a question for consideration whether the opportunities at present afforded to passmen for studying theology at the Universities (whether before or after their degree) might not be considerably extended and improved.

(f) While the multiplication of Universities should reduce to a minimum the number of non-graduates ordained, there will remain two classes of candidates for whom a university education will be difficult or impossible:—(1) Men who take orders somewhat late in life, after entrance upon the work of another profession, and who cannot afford the time for a university degree; and (2) men who are not qualified, by previous education and intellectual attainment, to enter upon a university course, or who find themselves prevented from doing so because they are unable to secure adequate pecuniary means. For the first of these classes two years at a theological college would generally be desirable; for some of the last, the two years should be extended to three, and should include a certain amount of general as well as of theological education.

4.—Suggestions for the immediate future.

The two classes which are mentioned in the last paragraph as exceptional will during the next few years be normal. For after the conclusion of the war a large majority of the candidates for ordination must be men who have graduated in the trenches instead of the university. That is not necessarily a change for the worse: for though they may lack time, inclination, or examinable knowledge, for an ordinary course of study, they will have gained

from their experiences a depth of character and a knowledge of men which may more than compensate for deficiencies in scholastic training. But plainly they will need a very different course of preparation from that which has long been customary. Their numbers, it is to be hoped, will be very large; for if the immediate needs of the parishes are to be met, at least three thousand must be ordained in the first two years after the war. Arrangements on such a scale cannot be improvised but must be thought out beforehand. Without venturing to frame a complete scheme, we make a few suggestions by way of contribution.

(A) The situation offers a unique opportunity for experiment in methods of training, which may have an important bearing upon the whole future of the ministry. It is greatly to be desired that those who are responsible for teaching and for examining should consult together and act in concert.

(B) The universities which have dealt so generously with their soldier students, will doubtless be ready to make concessions. They would probably consent to modify the conditions of matriculation in favour of selected ordinands, and grant them a degree after a two years' course of theology. Men who made good use of such an opportunity would, we believe, be ripe for ordination without further training.

(C) Besides these there will probably be more than enough candidates to fill all the existing theological colleges. Consequently men will not have the same freedom of choice as is usually enjoyed. Much care and charity will doubtless be exercised, not only in the distribution of students, but also in making allowances for those who find themselves in an atmosphere which is not quite congenial. And if provision has to be made for increased numbers, it is to be hoped that opportunities will be given to all sections of the Church to take part in the work of training.

(D) After the American civil war it was found that the sudden change from campaigning to the ordinary life of a college was injurious to health, and sometimes directly caused consumption. In view of that danger no doubt the theological colleges will be ready to modify the rules and timetables which are adapted for men accustomed to sedentary ways.

(E) Though it will be impossible for the theological colleges, in many cases, to insist upon the usual minimum of Greek and Latin, care must be taken to secure a fair standard of culture and intelligence. Some such certificate of general education as has recently been required from men seeking commissions might be accepted in lieu of examination, when given by a responsible teacher.

(F) Candidates who can revive their Greek without too much drudgery will doubtless be encouraged to get up special books of the New Testament in the original. But for them, as for the rest, the main subjects of study should be such as are most needed for the work in prospect. We would suggest:—

- 1.—The English Bible, taught with more method and thoroughness than hitherto.
 - 2.—The Prayer Book as a manual of devotion. Little time need be devoted to its history.
 - 3.—Church History, especially from the point of view of the development of doctrine and institutions, and the extension of Christianity.
 - 4.—Systematic teaching of Christian Doctrine, not based upon the Thirty-nine Articles but upon the New Testament, and frankly adapted to living issues.
 - 4.—The composition and delivery of sermons, the art of teaching, and the reading of the services, will require very special attention.
- 5.—**Measures to be taken by the Union to promote these reforms.**

With a view to helping forward these reforms, we recommend:—

- (A) That the present report should be printed in the *Modern Churchman*, and also be sent in pamphlet form to the bishops and other ecclesiastical authorities.
- (B) That resolutions on the subject should be proposed at the next Annual Meeting of the Union, and published in the Press.
- (C) That a petition from representative members of the Union and a limited number of other persons, who can speak with authority on the subject, should be prepared, and presented to the Houses of Convocation.
- (D) That the Archbishop of Canterbury be invited to receive a deputation on the subject.

Signed, M. G. GLAZEBROOK.
HASTINGS RASHDALL.
HENRY D. A. MAJOR.

CHURCHMEN'S UNION NEWS.

IN MEMORIAM.

The recent deaths of Lady Stapley and the Rev. W. E. Addis have deprived the Churchmen's Union of two members whose charm of personality and Christian character will remain as a fragrant memory with those who had the privilege of knowing them. Many will miss them much. We wish to offer our sincere condolences to their bereaved relations on the severance of earthly ties.

William Edward Addis.

At the end of February, Mr. Addis until lately Vicar of All Saints, Ennismore Gardens, died at Twickenham as the result of a carriage accident. A Snell Exhibitioner at Balliol, taking his "Firsts" in Mods and Gr eats

he turned later to the study of Semitic languages for purposes of Old Testament criticism. He was the author of various scholarly volumes. The first to appear was his *Catholic Dictionary*, written in collaboration with Thomas Arnold, the father of Mrs. Humphry Ward, and published in 1883. It is one of those concise, lucid, accurate books of reference which students of things ecclesiastical are still glad to consult. His *Documents of the Hexateuch* (2 vols., 1892 and 1898) stands out as a solid contribution to Old Testament criticism by an English scholar, and placed its author in that rather limited group of whom W. Robertson Smith, T. K. Cheyne, S. R. Driver, were its most brilliant members. The first volume appeared only a few months after Driver's *Introduction to the Literature of the Old Testament*. This untoward circumstance somewhat limited the notice which it would otherwise have attracted, and curtailed its sale. His *Hebrew Religion*, published in 1906, in the Crown Theological Library, although slighter than the *Documents of the Hexateuch*, is a most attractive volume, and is, we are inclined to think, one of the very best introductions to the subject for English readers.

These were the most significant of his published works. His life, however, was not merely that of the student. He was an able and stimulating University tutor, and an earnest and lovable clergyman. Those who know little of his scholarship and personal charm, will have heard of him as one who changed his religious communion a number of times, first a Presbyterian, then an Anglican, then a Roman Catholic, then a Unitarian, then an Anglican again. Those who knew him well, however, will realise something of the long and earnest thought, and the moral courage which each of these changes demanded. In each communion he has left many friends.

H.D.A.M.

Annie E. Stapley.

Lady Stapley breathed her last breath on March 7th, quite tranquilly, being conscious almost up to the moment of death. Attacks of pain were borne with calm courage. To very many her passing away means great outward loss. To be in her presence was always soothing, cheering, and uplifting. She was the soul of sympathy, and had that perfect understanding which true sympathy gives. The gift of true motherliness was hers; the spirit that quickens, fosters, and encourages the best that is in others. The gift was hers because she loved, and increasingly loved, her fellows, with a love natural and spontaneous. It sprang from the recognition that all were sharers in a common life—common, in the sense of divine.

Those who have known Sir Richard and Lady Stapley with any intimacy, must count it, as does the present writer, amongst the most valued privileges of their lives. It seems impossible to think of the two separately. For over 50 years of married life they were lovers all the time; and will be lovers all down the coming ages; lovers of each other, and, through each other, of all fellow-humans. It was this that made itself felt

in the varied gatherings in their hospitable house, and gave them a unique character. People of all kinds were there, different in circumstances, nationality, traditions, creeds. The feeling was always present, and often expressed, that what was stimulated in each was not something in which he differed from his neighbour, but some aspiration, thought, or vision, that was shared with others. Such bracing and beautiful fellowship cannot be made to order; it can only come to be under the fostering influence of loving hearts.

Those who have learnt in actual experience, by contact with such personalities as Sir Richard and Lady Stapley, the meaning and value of true Christian fellowship, will be eager to let their testimony spread and abound. Ever blessed are those who persistently set before us joy and fulness of life as God's unfailing purpose for the whole creation.

C. R. SHAW STEWART.

MEETINGS.

The Oxford Branch.—A meeting was held in New College Common Room, on March 7th, by kind invitation of the Hon. Mrs. Matheson, the President, Prof. P. Gardner in the chair. The Rev. J. M. Thompson introduced the subject of the Report of the Archbishops' Committee on Church and State. The opener however, with praiseworthy self-effacement, devoted himself mainly to the necessary work of explaining the actual provisions of the Report. His account was succinct and lucid, and proved a good foundation for the discussion which followed. The speakers were the President, Dr. Rashdall, Canon Streeter, Messrs. Webb, Shebbeare, Hodgson, and Emmett. The general opinion was that, though the scheme suggested would probably require some modification, yet every effort should be made to render it workable. A resolution was finally passed inviting the Council of the Union to take the Report into consideration, giving special attention to the following points:—

(a) That the statutory basis and functions of Parochial Church Councils, including the position of the Incumbent, are not included in the Enabling Bill, but are left to be determined by the Church Council which will be largely under clerical influence (see *Report*, p. 47).

(b) That the representatives of wage-earners and students are co-opted, not elected (p. 43).

(c) That it is doubtful whether the Privy Council Committee will be a real safe-guard, its personnel and method of appointment being undefined (p. 58).

(d) That on the advice of this body Canons may be passed without reference to Parliament; such Canons might affect the rights of the Laity, e.g., in admission to Communion.

(e) That it is doubtful whether the Parliamentary acts would be effective, since it might be very difficult to press an objecting resolution within forty days (p. 59).

(f) That there is considerable doubt as to the scope of the powers of the Church Council; see *e.g.*, the uncertainty expressed in Mr. Douglas Eyre's Memorandum on p. 68.

It will be understood that these suggestions are not intended to represent the final views of all those present; they were rather points of criticism which it was felt should be taken into careful consideration. The question of the position of women under the scheme was also raised by one or two speakers, but this point was not discussed at length; it was probably felt that once we embarked on this there would be little time for any consideration of the other details of the Report. None the less it would be acknowledged that the difficulty must ultimately be faced. It was also pointed out that a committee of the Council is already dealing with this subject. It was agreed that the whole meeting was most profitable, and it may be suggested that it would be a good thing if other branches will discuss the Report, where this has not already been done.

C.W.E.

Bristol Branch.—By the kind invitation of the Rev. J. M. Jeakes and Mrs. Jeakes, the third meeting of the session was held at Llanfoist, Clifton Down, on February 22nd.

The Rev. J. R. Wilkinson, of Winford, gave an interesting address on "The principles of textual criticism of the New Testament, with special reference to the Acts." Mr. Wilkinson's address was in the nature of a reply to a paper read by Canon Wilson, of Worcester, at the November meeting of the local branch. The interest aroused at that meeting in regard to Blass's theory concerning the Western Text of the Acts of the Apostles was so great, that Mr. Wilkinson consented to treat the subject from another point of view. His remarks were directed to prove that the Western Text was of much the same character in the Acts as in other Books of the New Testament, and that it could not be regarded as other than secondary or interpolatory, although it might here and there preserve the true text. Parallel passages were read and commented upon. The Rev. J. Gamble presided.

Manuals' Fund.—Since last month the following sums have been promised or given:—Rev. J. R. Cohu, £10; In Memory of the late Miss Younghusband, £10; S. W. Farmer, Esq., £10; Miss Emery, £5; Mrs. Mark Hammond, £5; Rev. W. Ritson, £5. Total, £45, making in addition to the £110 of last month, £155 in all. Another £45 at least is needed in the form of guarantees. These should be sent to Mrs. Reith, Summerfield, Ilkley, Yorks., as soon as possible.

REVIEWS.

A MODERN PREACHER.*

"Bacon observes," writes the Dean of Canterbury in his sympathetic preface to *The Gospel of Consolation* by the late Canon Danks, "that, if you are to get men to listen to words of wisdom, you must first tell them what is in their own hearts, and you must find a point of departure in their own thoughts and feelings. That was conspicuously Canon Danks' method." That is well said and very true, but not, I think, quite the whole truth. For these sermons are a striking example of the modern method of preaching, which not only finds "a point of departure" in the hearts of the hearers, but makes its appeal all through rather to experience than to authority. There are still, no doubt, countless preachers whose basal formula is "the Church tells us" or "the book of Genesis says;" but theirs are not the voices which move men to aspiration or action. In the whole of the volume before us there is scarce a single appeal to authority. And yet it is penetrated all through with the power of the Bible. For Canon Danks has a graceful way of treating the Bible history as part of his hearer's own experience, and so interweaving the ancient and the modern as to make them illustrate each other. Sometimes, I confess, his very literal treatment of the Hebrew legends (*e.g.*, that of Jacob's wrestling at Mahanaim) seems a little startling in a member of the Churchmen's Union; and in the whole book there is scarcely a hint that he held modern views about the Old Testament. The reason, no doubt, is that these sermons were addressed mainly to the unlearned, whom he was more anxious to edify than to inform; and that he knew how surely the offer of instruction closes the ear of the average man to edification.

There is something very charming about his style, even without the added grace of his fine elocution. It is not what is commonly called oratorical. The unartificial arrangement, the short sentences, the rarity of simile and metaphor, the absence of other familiar ornaments of language, make us feel that we are listening, not to an orator, but to a wise and sympathetic friend, who will win us if he can, but will not compel our assent by force of phrase or of argument. The only ornaments of which Canon Danks makes a free use are historical parallels and quotations from the poets, both of which he employs with frequent felicity.

Sometimes, however, there is a note of passion in his utterance which is very moving. I will quote two short passages:—

"He sat in state, the delegate of the Emperor, invested with the powers and obligations of Imperial Rome. Before him stood a man, friendless, betrayed, deserted, silent, stripped and jeered at, and above all, innocent. That man Pilate was bound, not only by honour and

* *The Gospel of Consolation*. University and Cathedral Sermons by the late Rev. W. Danks, M.A., Canon of Canterbury. Longmans, 4/6 net.

conscience, but by every law of the empire and the gods, to protect. And he washed his hands." (p. 81).

The other passage occurs in a sermon on war, preached at Oxford in 1910, which is the gem of the whole collection.

"If the Christian faith, while it consoles the weak and sorrowful, and comforts the sick and dying, is not intended to inspire with daring and devotion on the stricken field; if it has no word of command to defend home and country; if it can give to men who fight invasion, oppression, tyranny, nothing better than averted face and alien eye, then the Christian Faith is not the Universal Religion, it will not long be the religion of the strongest and noblest races: and if the day of Armageddon is fated to arrive, it will not be Christian armies that prevail." (p. 9).

Most of the sermons in this volume, preached at Canterbury during the war, illustrate that theme, showing war as a test of faith, and faith as a support in time of war. It is a sane and manly Christianity which Canon Danks teaches. He refuses, for example, to see nothing but gloom in the world of to-day, but condemns—

"the insufficiency and insincerity of that religious talk which represents the actual world of men as a vale of tears, a forsaken, forlorn and accursed place, from which we can only sigh to be delivered into Jerusalem the Golden. There is a touch of Pecksniff in all such talk. It is a vale of tears and tragedies, of danger and difficulty, of dreadful wrongs and tyrannies, of vice and sin. It is also a vale of love and laughter, of heroic achievement and stubborn fidelity, of tender compassion and companionship, of splendid conquests and still more splendid martyrdoms." (p. 47).

He refuses to condemn the present generation because it sits lightly to some old forms of faith and observances.

"Never was any age richer in those romantic figures of love and service who are the salt of the earth and the glory of the Gospel of Christ. Never was any age half so rich in endeavour to teach the ignorant, to lighten the burden of the poor, to rescue the fallen, to comfort the unfortunate."

Again, in one of his ordination addresses we read:—

"The people are not anti-religious or even irreligious. There is an immense inheritance of Christianity among the 'dim common multitude,' however inarticulate and inconsistent. If we have lost the power of attracting them to church, Christ has not lost the power of giving them a kindness to each other, and a patience with their lot which is strangely like the greatest of Christian graces, and which often puts us to shame."

Readers who desire to see the Gospel presented as an inspiration and a life, free from the conventional phrases which so often disguise its meaning, will be grateful to Mr. Major for editing a selection of these sermons, whose chief fault is that they are too short. I am tempted to quote from the interesting memoir which he has prefixed. But this notice is already too long, and I will only advise readers to study the book itself.

M. G. GLAZEBROOK.

THE SPIRITUAL ASCENT OF MAN.*

"Mr. —'s sermons are all very well, but they are only philosophy. I need dogma." Many educated people would agree with this remark—recently reported to the writer—in its depreciation of philosophy. Philosophy, and especially metaphysics, are widely distrusted. In reality, as the reflecting student knows, all departments of knowledge lead, ultimately, to metaphysics. The apocalyptic question, *e.g.*, which is at present an object of such eager discussion, is essentially a metaphysical problem. The important consideration is not when the Divine Kingdom was expected, but what that Kingdom really is, and this leads us at once to metaphysics. The student of the Bible finds that his investigations invariably bring him to this end. The champion of dogma did not sufficiently consider that philosophy lay below the dogma he prized.

In this book Dr. Tudor Jones attempts, within the limits of 250 pages, to set forth in plain untechnical language some of the most important conclusions of the philosophers whose names are now universally known. For this difficult task he is well equipped by his wide reading and his manifest love of his subject. If he is not equally successful at all stages of his progress the reason probably is that some of the theories he expounds cannot be reduced to simple terms. Thus while Dr. Jones gives us a very lucid account of "the one and the many," he has not succeeded any better than other expositors in making Eucken's theory of spirit intelligible to the present writer. Dr. Jones tells us that—

"as the life of thought creates a mode of existence and experience different from that of the sensuous world, so thought, brought into contact with the ideals and aspirations of life, creates a reality which, while it includes thought, is more than thought."

This reality he calls spirit. But what do we gain by making this distinction? Why make a separate entity of what is only a phase of thought? Surely thought does not cease to be thought when it turns to the great problems of morality and religion. The quotation which Dr. Jones adduces from Eucken's *Knowledge and Life*, seems to leave this point still in obscurity.

The next step in his ascent brings Dr. Jones to the conception of God. Here, under the guidance of philosophers of different schools, he traces some of the lines leading up to the conception upon which all religion rests. The conclusions of Boutroux (*The Beyond that is within*), Ward (*The Realm of Ends*), Balfour (*Theism and Humanism*), and Bosanquet (*The Principle of Individuality and Value*), are indicated by stimulating quotations. If the student should ask at the end how far his faith has been confirmed in the existence of a Deity capable of hearing and answering prayer, he will probably find that he has not got beyond the opinion which Carlyle ascribes to Frederick the Great: "To him, as to all of us, it was flatly inconceivable that intellect, moral emotion, could have been put into *him* by an entity that had none of its own."

The student will find in this volume much useful guidance in choosing among the philosophical writings that claim his attention, and in overcoming the difficulties they present.

J.G.

* *The Spiritual Ascent of Man*, by W. Tudor Jones, D.Phil. Hodder & Stoughton, for London University Press. Price 4/6 net.

THE NEW-STYLE COMMENTARY.

Passing years, changed tastes, new inventions have produced a slump in many classes of articles, including horse-hair sofas, Victorias, oil-lamps, and commentaries on Holy Scripture. There repose on the writer's bookshelves the nine quarto leather-backed volumes of Matthew Henry's *Exposition of the Old and New Testament*. A faithful layman dutifully read them for many years, and duly marked them with the date of his daily portion. That type of layman, the strength of Victorian England, will never arise again, and it may be as certainly predicted that there will be no more commentaries of the Matthew Henry type. Not only have masses of new knowledge been accumulated since that commentary was composed, but an altered view of the Bible has shattered the belief in plenary verbal inspiration, and the method of comparing Scripture with Scripture as a means of throwing light on successive texts does not commend itself to the mind of the modern student as the best way of understanding the message and meaning of any particular Biblical writer. The verse by verse commentary is out-of-date. It is not popular enough for the layman; it is not technical enough for the scholar. How far it is of use for waste paper or to furnish the otherwise bare walls of a clergyman's study will depend on circumstances which may not be discussed here.

Far-sighted publishers, and large-minded scholars perceived some years ago that if laymen were to be induced to feel an intelligent interest in Holy Scripture, a new type of commentary must be produced. Of what sort must it be? It must be brightly written; it must possess literary charm; it must exhibit learning and insight; it must be sensitive to contemporary thought and feeling; it must shew acquaintance with the principles and even details of modern historical criticism without obtruding the technicalities of that knowledge.

The new-style commentary may be said to have dawned upon the British reading public with the appearance of George Adam Smith's *Book of Isaiah* (2 vols.), which was published in 1888-90. It was not quite the earliest, but certainly the greatest of that excellent series of Commentaries the *Expositor's Bible*. Here the old methods are abandoned and the new introduced. Verse divisions are discarded; the themes of the text are treated in broad sweeps; the reader experiences a sense of space and movement. He feels he is reading history, geography, religion, literature and philosophy all in one. He feels he is being enlightened and inspired. It is a pleasure to read such a commentary; it is hard for an educated man to lay the book down. As one reads G. A. Smith's *Isaiah*, one says to oneself, I never imagined Isaiah was such a patriot, such a poet, such a statesman. I never supposed that the old-world problems he dealt with were so very like our own; that the religious and moral and political difficulties of the little Kingdom of Judah seven centuries B.C. have so many lessons even for us to-day. I thought Isaiah was a prophet chiefly concerned with predicting the advent of the Messiah, but he was evidently a sort of Jewish Edmund Burke, Thomas Carlyle, and William Wordsworth rolled into one.

Many commentaries of the new-style have followed on the lines of G. A. Smith's *Isaiah*, but none of them are so arresting and eloquent. Three good

examples of the new-style commentary on New Testament books are Bishop Gore's *Sermon on the Mount* and *The Epistle to the Romans*, and Dean Armitage Robinson's paraphrase on the *Epistle to the Ephesians*.

The latest of the new-style class of commentary is Mr. Devine's *Ecclesiastes or the Confessions of an Adventurous Soul*.* It is a most attractive volume. It has all the qualities desired in a popular commentary. It abounds in admirable quotations, apt historical illustrations, and evinces true spiritual insight and moral feeling. Mr. Devine has had worthy predecessors among the commentators on *Ecclesiastes*, and he has made good use of them; writers who were not merely Biblical scholars, but men of culture. There was Dr. Samuel Cox (the founder of the *Expositor*) and Dean Plumptre, one of the ripest and most charming of old English scholars—the *flos florum* of the noble company of Deans. *Ecclesiastes* invites the attention of the humanist, and although the fanatic fears it and wonders why it has been included in Holy Scripture, it is the one book of the Old Testament which the unregenerate man of the world can read with understanding and sympathy. Renan even said that it was *le seul livre aimable* which had ever been written by a Jew, and he pictured to himself the great Apostle of the Gentiles *désillusionné* of that sweet Galilæan vision, reading *Ecclesiastes* in his old age with new appreciation. Mr. Devine, however, regards the author of *Ecclesiastes* not as a disillusioned sceptic, but rather as an adventurous seeker of the highest good, who wandered far and wide from the simple faith of post-exilic Israel in quest of something better, and gradually retraced his steps “a sadder, wiser man.” But the dominant feature of Mr. Devine's commentary which makes us glad to commend it to laymen, especially in these dark and difficult days, is that he interprets *Ecclesiastes* for the way-faring man, “perplexed, doubting, inquiring, in the hope that he, too, may find that

‘Power is with him in the night
Which makes the darkness and the light,
And dwells not in the light alone.’”

H.D.A.M.

CORRESPONDENCE.

MATTINS V. MASS.

SIR,

To the Editor of THE MODERN CHURCHMAN.

The sting of Mr. Fawkes' review lies in the tail. There are two points which call for fair, and, it is to be hoped, friendly criticism.

(1) Mr. Fawkes objects that if fasting reception is made obligatory, the greatest number cannot communicate. But why should they? The alternative to fasting reception is non-communicating attendance. Surely Mr. Fawkes does not deny that one may worship at the Eucharist without receiving. The Prayer of Oblation clearly states that we offer ourselves, an act of worship distinct from reception.

(2) I am not a student of Liturgies, but it appears that there was no order for Morning Prayer before 1549. There was only the Lord's Service on the Lord's Day for the people.

Morning Prayer, we know, was compiled from the three Canonical Hours of Matins, Lauds, and Prime.

The people may have attended Prime on Sundays, in which case they would have recited the Athanasian Creed every week. That practice would not commend itself to Liberals.

Why is "the substitution of 'Mass for Mattins' bad history and bad theology?" It is sound historical fact that Morning Prayer, owing to Puritan influences, gradually supplanted the Eucharist in the English Church. But is it sound theology to substitute a man-made Service for the Sacrament ordained by Christ Himself?

*St. Paul's Clergy House, Wilton Place, S.W.,
February 26th. 1917.*

L. PATTERSON.

SIR,

To the Editor of THE MODERN CHURCHMAN.

I was speaking from what we may presume to be the point of view of the writers of "The Creed of a Churchman"—a point of view which I confess I share—which would not contemplate non-communicating attendance on any considerable scale, and which regards fasting communion as "in no sense a rule of the Church of England" (p. 88). With regard to the former point I may refer to the very pertinent remarks of Bishop Thirlwall in his Charges of 1854 and 1866 (*Remains*, vol. I., 243; vol. II., 168, 199). "I should consider it an intrusion into the sanctuary of private devotion (he says) absolutely and indiscriminatingly to condemn or discourage such attendance." But, for the change even then proposed by some Churchmen in our public worship, and now known as the substitution of "Mass" for Mattins "two things (he continues) appear to be needed, neither of which can be admitted to be clearly practicable or desirable. One is that the English congregation should come with the same notions of the nature and value of the Eucharistic Sacrifice which Roman Catholics bring to the Mass. The other is that the Anglican Office should be adapted to these notions."

I spoke of this proposed change as "bad history," because Our Blessed Lord left no directions with regard to the position of the Lord's Supper in Christian worship, nor did He contrast it with other forms of prayer. And, historically, if we speak of it as "the Lord's own Service," or as the one, or even the principal, Service of the Apostolic Church and the Primitive age, a false impression is given. Of the Lord's Supper, standing by itself, as it does in the modern Roman Catholic Church, and often, for convenience, in our own, it is simply not true. In the first age of the Church, what is now called the Mass was not a separate service, but formed part of it, and was preceded by, a service of religious exercises which, at first non-liturgical, assumed later a shape corresponding to the Breviary offices, or to our own Morning Prayer. And it cannot be said that in this matter the usage of any great Church of our own time corresponds with anything like exactness to that of the primitive period. The Catholic Mass, or Anglican High Celebration, without communicants, would have had no meaning for a primitive Christian, for whom the essence of the sacrament was its reception. Our own Communion, treated, as a rule, as a separate service,

and attended by only a portion of the community, would have seemed to him a mutilation of a rite which was of its own nature a corporate or community function, not a practice of private or personal piety. While the quarterly, or half-yearly, Communion of the non-episcopalian Churches he would have regarded as Laodicean—a sign of a love grown cold. And I spoke of it as “bad theology,” because the cycle of ideas which centres in the Mass differs in kind from that which finds expression in the Lord’s Supper. History shews to what an extent these beliefs transformed Christianity; how profoundly they affected man’s conception of God, of His revelation to mankind, and of His world-government. It became necessary to revise them; and it was at the Reformation that this revision—on which it is impossible to go back—took place.

But I should be sorry to leave Mr. Patterson’s courteous letter on a note of controversy. For my object in the review of “The Creed of a Churchman” was not so much to criticize Anglo-Catholic teaching or practice, as to point out the futility, as it seems to me, of the levelling-up-and-down policy which finds favour in certain quarters. I refer to the policy which advocates linen chasubles; standardizes the first Four, or Six General Councils; and which found expression in the Resolution of the Lower House of Convocation, which the writers of “The Creed of a Churchman” quote. Such a policy will satisfy no one, and can serve no good end. Under our actual circumstances it is useless to aim at uniformity either of belief or of ceremonial: neither can be attained. In town areas, at least, the Anglican system has become, and is likely to remain, congregational. It would be well, within reasonable limits, to recognize this: “things are what they are.” Those in particular, whom the Preface to the Prayer Book describes as “sober, peaceable, and truly conscientious sons of the Church of England” will be wise to concentrate on the assertion (1) of freedom both of thought and of action for the Liberal and Evangelical Schools, and (2) of the rights of parishioners to prevent the introduction of novelties into the worship of our country churches. On the other hand, in churches of a congregational type, where changes in whatever direction, are desired by the general consensus of the worshippers, a large latitude might be allowed. For the Church of England, though a Reformed Church, was, for political reasons, framed in such a way as to include Catholics who would dispense with the Pope—who did not bulk as large in Pre-Reformation Catholicism as in that of our own day; and reasons of the same order which led to their inclusion in the 16th century suggest their comprehension, as long as they are willing to be comprehended, in our own.

ALFRED FAWKES.

Ashby St. Ledgers, March 1st.

[The following sentence from *Faith or Fear?* by the Rev. C. H. S. Matthews, has a bearing on the question:—“I myself infinitely prefer a sung Eucharist to sung Matins. But unfortunately one knows of many parishes where the making of this change has emptied the Church instead of filling it, and one knows many earnest and devout communicants who love their Communion Service in the early morning, but prefer Matins to a sung Eucharist at 11 a.m.—ED. M.C.]